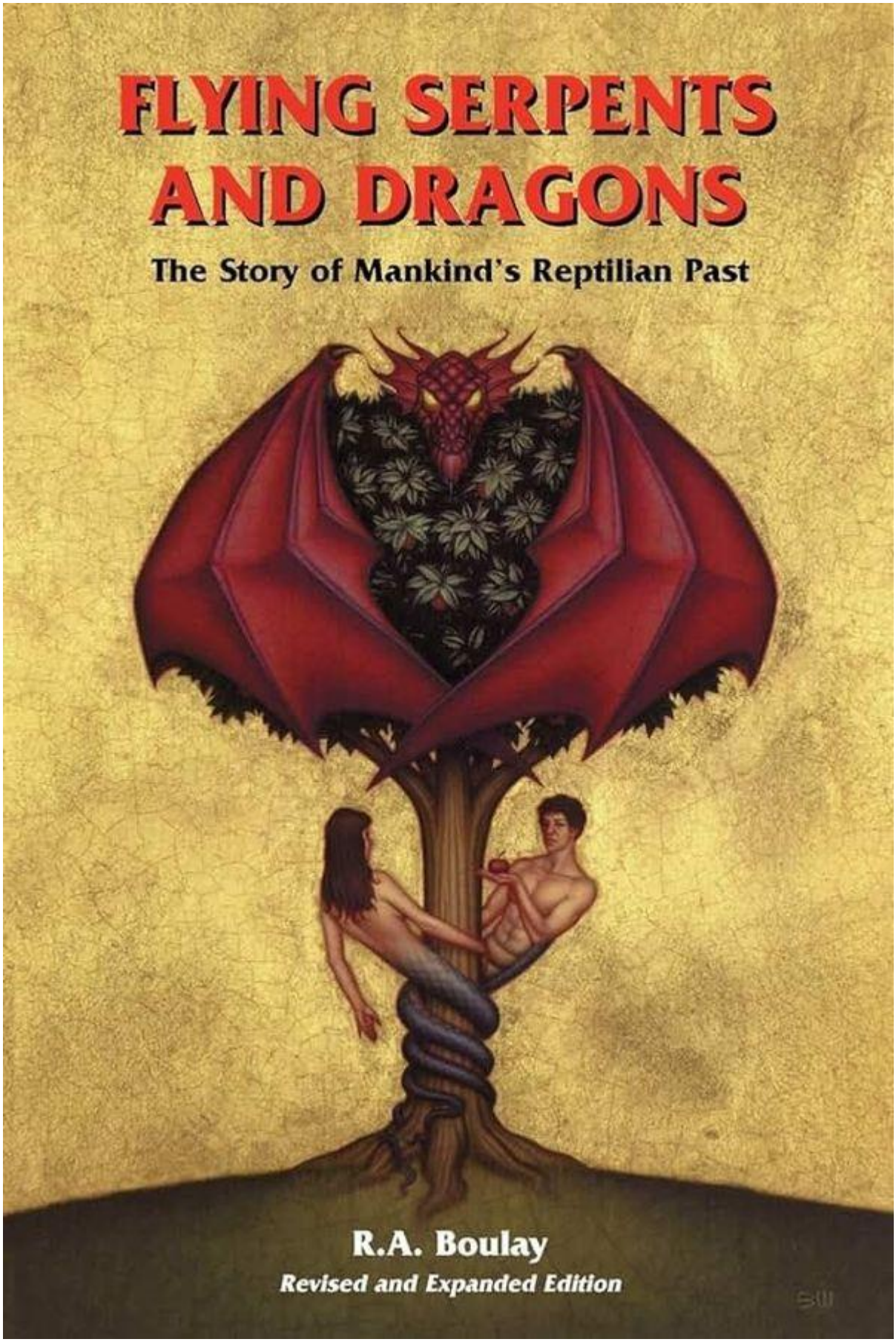
FLYING SERPENTS
AND DRAGONS
The Story of Mankind's Reptilian Past
R.A. Boulay
Revised and Expanded Edition

Extracts: Flying Serpents And Dragons:
The Story of Mankind's Reptilian Past (1997, 1999)

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CHAPTER 2

THE "INVISIBLE" BIBLE

It is now generally accepted that the *Book of Genesis* is a condensed version of actual events in Man's early history. Moreover, Genesis raises more questions than it answers. In order to understand this book, and explain the omissions and contradictions, scholars of the last 300 years have intensively studied both the sacred texts and the related writings from which Genesis was probably derived. In the words of Saint Jerome, Genesis is said to be "The most difficult and the most obscure of the sacred books; Genesis contains as many secrets as words, and each word conceals several others."

The early chroniclers who compiled Genesis placed little emphasis on events which took place before the Deluge. This section is particularly short and vague, and consists of only seven short chapters. The events of this period are ambiguous and the subject often changes abruptly, indicating that there have been many omissions and changes, presumably committed by succeeding priestly editors and transcribers.

Basically there were two main channels that transmitted information on the events described in Genesis. One is the vast amount of religious literature commenting on these events, and the other is the secular sources which were the fountainhead of these events. If Abraham came from "Ur of the Chaldees" in Mesopotamia around 2000 BC, he presumably brought with him the stories that make up the events described in Genesis, especially those before the Deluge.

When the Old Testament was first written down, about the Seventh or Sixth Century BC, many documents were either not available or were deliberately left out for political reasons. Many non-Hebrew texts such as those found in the Pseudepigrapha were not included, The Pseudepigrapha was actually completely lost from the transmitted heritage and was not recovered until after the Old Testament had become fixed in the form we know today.

What was retained in the Old Testament after centuries of emendation by the priesthood was a highly introspective version of the enormous literature available to them. Manuscripts such as the three books of Enoch, Jubilees, and other documents tell a different story of the Garden of Eden, of the Creation, and of the Fall of Man. These and many other "lost" books of the Bible explain many of the puzzles and inconsistencies of the Old Testament.

The Hebrew Literature

The Torah in its narrowest sense signifies the Pentateuch, otherwise known as the Five Books of Moses, the first part of the Hebrew Bible. In its wider sense, however, it denotes all the ramifications of the Torah — the commentaries that the rabbis wrote upon it, the laws that are derived from it, and all the elaborations of the narrative portion. The other sacred Hebrew source is the *Haggadah*, which means "the telling" and is a commentary on the Torah. It fills in the details or supplies the missing information on a biblical story, reconciles apparent contradictions, answers questions, incorporates fables from other sources, makes moral deductions, adds contemporary historical allusions, discusses relevant theological topics, and indulges in biographical anecdotes. In this sense, it is an indispensable source for information on the people and events of the Old Testament.

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The *Haggadah* contains hundreds upon hundreds of legends and fable, which serve to illustrate in some way the scriptural text. The oldest of this material evolved from the commentary of the Bible given by rabbis in the synagogues of Palestine as early as the Sixth Century BC. Such an exposition is called a m*idrash* or "inquiry." The *Haggadah* is usually contrasted with the Halakhah which derives from oral law. Both *Haggadah* and Halakhah were associated with the Talmud, a vast collection of Jewish writing compiled from the post-Biblical period of the Fourth Century for the Palestinian Talmud and the Fifth Century for the Babylonian Talmud.

The Kaballah consists of an oral tradition based on mysticism, that is, the esoteric and philosophical currents existing among the Jews in Palestine and Egypt, and the term came to designate secret mysteries whispered by the sages. Many attempts have been made to penetrate these mysteries which are said to contain "the wisdom of the ages."

The version of the Old Testament used by the Christian Church is the Septuagint which was created by 70 scholars at the command of Ptolemy II in the Third Century BC at Alexandria, Egypt. Translated into Greek, it is often referred to as the LXX version for this reason. The other Biblical translation in general usage is based on the Vulgate, a Latin translation and is authorized and used in the Catholic Church.

None of these versions of the scriptures are satisfactory to the serious researcher into the mysteries of the past, for the simple reason that there are may books mentioned in the scriptures which have never been found and are presumed lost.

The Lost Books of the Old Testament

There are many documents which are mentioned in the Old Testament that have been either lost or suppressed. For example, in the section in Joshua 10:13 which relates to the event when the sun stood still in the sky, it is said: "Is this not recorded in the *Book of Jashar*?" This book is also mentioned in 2 Samuel 1:17 when David is lamenting the death of Saul by the Amalekites. The *Book of Jashar* is apparently an epic account of the Israelites desert wanderings, the invasion of Canaan, and the battles fought by Saul and David. This lost book is probably related to the *Book of the Wars of Yahweh* which is mentioned in Numbers 21:14 when the Israelites were leaving the Sinai and were encountering resistance by the Moabites in their attempt to enter the land of Canaan.

Another lost book was apparently compiled in seven parts at Joshua's request. It is mentioned in Joshua 18:9 and describes the division of the land of Canaan and its distribution among the tribes of Israel. Its title is unknown.

There are many more passing references to lost books in the Old Testament. The *Book of the Story of Adam* is mentioned in Genesis 5:1 and seems to be a detailed account of the first ten generations from Adam to Noah. There is a reference to a *Book of Yahweh* in Isaiah 34:16 which appears to deal with agriculture and animal husbandry.

Other books mentioned in passing are the *Book of the Acts of Solomon* referred to in 1 Kings 11:41 which deals with the deeds of Solomon for the forty years that he was king. The *Chronicle of the Kings of Judah* as found in 1 Kings 14, 15, and 22, and the *Chronicle of the Kings of Israel* mentioned in 1 Kings 14, 15, and 16, are a detailed history of the early kings after the division of the empire of Solomon.

Other books referred to in passing are the *Book of Genealogy* and the *Chronicles of the Sons of Levi.* Even in the Dead Sea Scrolls there is an excerpt

taken from the *Book of Lamech,* the antediluvian patriarch.

The history of the Hebrews, as recorded in the Old Testament, has many missing sections. For example, only two years of the forty spent wandering in the desert of Sinai is covered; The other 38 years are only a blank. There is only sketchy information on the late years of Solomon suggesting that the biographical account has been suppressed presumably for his worshipping plural gods. His harem of hundreds of wives or concubines probably did not sit well with the chroniclers.

The Books of The Pseudepigrapha

There is also an abundance of post-Biblical documents. In the thousand years after the Bible was first canonized, the Jews of Europe, Asia, and Africa wrote prolifically in an attempt to clarify the Mosaic Law. These provide a large literature of historical and anecdotal comments on Biblical passages. A large number of these documents by Jews were completely lost from the transmitted heritage and reappeared between 200 BC and AD 200, too late to be included in the formalized Hebrew accounts.

These documents have been grouped together under the general term Pseudepigrapha, a term which has evolved from the Greek denoting writings with "false superscription." The term is used by contemporary scholars not because it denotes something spurious about the documents but because the name has been inherited and is now used internationally.

This literature includes the *Book of Jubilees* and the three books of Enoch, one in Hebrew, one in Ethiopic, and one in Slavonic. It also includes the books of Ezra, the books of Baruch, much apocalyptic literature of the ancient Patriarchs, lost Judeo-Hellenistic works, and many expansions on the works of the Old Testament.

In addition to the Pseudepigrapha, there are collections of ancient Jewish and early Christian writings which are recognized as important to understanding the period in which the Pseudepigrapha were composed. These sources include the works of the Jewish Philosopher Philo of Alexandria, (circa 20 BC to AD 50), the works of the Jewish historian-general Flavius Josephus of about AD 37-100, the Dead Sea Scrolls dated to 150 BC to AD 70, the Targums of Aramaic translations and interpretations of Hebrew scriptures, Jewish magical papyri, the writing of the Hermetics (First Century AD documents attributed to Hermes and his followers), the Nag Hammadi papers which are Coptic codices of the First to Fourth Century relating to the Gnostic tradition, and the Apocrypha or documents preserved in Greek but not in the Hebrew Old Testament.

The Gnostics, The First Suppressed Heresy of the Church

The Gnostic literature was also completely left out of the scriptures, being serious contenders to the early Christian church. In the early years of the Christian era the Gnostics were harassed and utterly defeated and their literature was consigned to oblivion.

In the first three centuries of Christianity the most systematic and organized Christian religion was that of the Gnostics which spread from Palestine through Asia Minor to North Africa and then to the European territories of the Roman Empire. It was spread by Roman legions wherever they went and was integrated with the local religions and customs. It was so popular that it posed a serious challenge to the early Roman Church. In the Second Century, Valentinus, a major Gnostic thinker, sought election as Pope in Rome and came very close to being elected. This event marked the high point of Gnosticism. Alarmed by the

growth and strength of Gnosticism (a religion that held a priesthood as unnecessary) the Bishop of Rome with the connivance and support of the Emperor Constantine convened a council of bishops in AD 325 and with their help declared Gnosticism a false doctrine and a major heresy.

Later all forms of Gnosticism were banned from the Roman Empire by an increasingly authoritative church. Gnostic texts disappeared from centers of learning, or were left uncopied which achieved the same purpose. Until recently the only Gnostic literature that was available were the refutations by the early Christian fathers. Then in 1945, extensive Gnostic treatises were found in earthenware jars in Egypt at a small town called Nag Hammadi. This find was as significant to Biblical research as that of the Dead Sea Scrolls in Palestine.

In the Gnostic tracts the existence of the serpent-gods is clearly indicated. The serpent in the Garden of Eden is a noble and virtuous creature. It is a woman called Lilith who is first created and then later Adam is provided to her as a mate. It is thus clear why the Manicheans, an early Gnostic sect (to which Saint Augustine belonged before his conversion) was persecuted so vigorously, for their beliefs undermined many of the precepts of the male dominated early church. Furthermore, in the Gnostic philosophy there is no need for an intermediary between man and God.

The Borrowed Stories of The Old Testament

Biblical apologists have deliberately shunned the issue of the origin of the stories of the Old Testament, in spite of the evidence that its antecedents lie in the plains of Mesopotamia. The Sumerian culture which can be traced as far back as the beginning of the Fourth Millennium BC, was the source of all the myths and stories of later civilzations of the Middle East, such as the Akkadian, Babylonian, and Assyrian peoples. This culture became Semitic and was subsequently transferred to the lands of the west — to Palestine, Syria, Lebanon, Jordan, and Anatolia.

The language of the Sumerians was superseded rather early by Akkadian, a Semitic tongue. These people later intermingled and eventually formed a fusion of the two languages. From this Sumerian-Akkadian milieu evolved the Semites and eventually the Hebrews. The Hebrews did not invent their language and literary forms; their culture was inherited from the older Mesopotamian and Canaanite cultures. It should be widely realized that when those famous Biblical figures of Noah and Abraham lived, there was no such thing as a Hebrew in existence. Both the Jews and Arabs traditionally claim descent from Abraham, who was neither Jew nor Arab, but a Semite who resided in the capital city of Ur in Mesopotamia.

When he left Ur, Abraham presumably brought with him these Sumerian traditions. According to Genesis, his father was a high priest; other sources indicate he was also a Prince in the hierarchy of the city of Ur. It is therefore manifest that the stories of the Creation, of Adam and Eve, the Fall of Man, and of the Deluge were derived from the literature and myths of Sumer, the fountainhead from which all nations of the ancient world drew their knowledge and beliefs.

The Old Testament was not written down in its present form much earlier than the Seventh or Sixth Century BC. On the other hand, most of the Sumerian stories and legends were composed and put to clay tablets about 2500 BC or not long thereafter. We know that the Eden of the Bible was located in Mesopotamia at the mouth of the Tigris and Euphrates Rivers, a region the Sumerians called E-DIN or the "Land of the God. "

Furthermore, many of the heros of the Old Testament were lifted from contemporary legends. For example, the story of Jonah was apparently universally known. Hercules was swallowed by a whale at Joppa, precisely the same place as Jonah. Persian legends tell of their hero Jamshyd who was devoured by a sea monster which later vomited him safely upon the shore.

The story of Job comes from a Babylonian poem about a virtuous man named *Tabu-utul-bel* who was sorely afflicted for some inscrutable reason and tormented by the gods. The story of Daniel was taken from a north Canaanite poem dated as far back as 1500 BC. The story of Samson is so strange and foreign to Hebrew lore as to indicate that it was borrowed in toto from Canaanite mythology; in fact, his name is derived from Shamash, the Sumerian Sun God who ruled Lebanon.

The struggle between good and evil which is fundamental to the Judeo-Christian concept of sin, is basically derived from and gets its impetus from a Sumerian story of the struggle between good and evil gods for control of the pantheon. The *Myth of Zu* describes how an evil god named Zu seized control of the heavens and is destroyed by a heroic god sent by the pantheon. From it was derived the story of the attempt of the evil angel Lucifer to seize the heavens and his defeat and banishment to Hell below.

CHAPTER 11

THE PLURAL GODS OF THE OLD TESTAMENT

The Origin of The Old Testament Gods

It is generally agreed that there are two traditions which make up the books of the Old Testament, the older or Elohist tradition which refers to the deity in generic terms, and the Priestly tradition where the deity is called Yahweh, often called Jehovah, somewhat erroneously, due to a mistranslation from the Greek Septuagint. The two main streams are intertwined throughout the Old Testament and sometimes exists side-by-side as, for example, in Genesis where there are two versions of the Creation.

One gets the impression from reading the Old Testament, particularly Genesis, that no one was really in charge. There is a lot of argument and debate with God; there is much confusion in the Garden of Eden where an omnipotent god has to search for Adam and Eve. The role of Satan or Lucifer in heaven and on Earth is obscure. The activities of the Nefilim are barely touched on and then forgotten.

The god of the Old Testament has many human attributes — he is jealous, and vindictive; he does not seem omnipotent for at times he allows evil to exist and often gets into debate with the devil. There are many gaps in the narrative; it is disjointed; jumps abruptly from one subject to another without explanation or resolution. It leaves more questions unanswered than it resolves.

In the scriptures, the deity is called *El* (plural *Elohim*) some of the time and *Yahweh* the rest of the time. Biblical scholars agree that the usage of Yahweh appears to be an anachronism and may have been inserted at later times.

Hebrew *Elohim* is grammatically a plural form and is often translated as "God" at times, but also "Gods" or "divine beings" at other times, mainly because the text is often ambiguous. Generally, the name for the deity is *El,* which appears to be the term for the deity in western Semitic as well as Biblical Hebrew. It apparently was borrowed from the pantheon of indigenous people of the land of Canaan or Palestine. Who then was this El who was the supreme deity of the Canaanites?

As the ruling god of the Western Semitic pantheon, the leading Sumerian deity Enlil was transcribed syllabically as *ilulu,* then becoming *ili* in Akkadian or Semitic, and later *el* in Hebrew. El thus becomes the name for Enlil, the supreme being in Palestine, and is carried over into the Old Testament.

While the rest of the world believed in many gods, the compilers and editors of the Old Testament endeavored to proclaim a faith in a sole god. In spite of these monotheistic attempts, however, there remains many instances where the Biblical narrative falls into the plural form Elohim. In Genesis 1, for example, when the notion to create Adam is brought up, the words used are all in the plural: "And Elohim said: 'Let *us* create man in our image and after our likeness."

Later, in the Garden of Eden, when the serpent is tempting Eve he says: "You are not going to die. No. the gods (Elohim) will know that the moment you eat it your eyes will be opened and you will be the same as the gods (Elohim)

in telling good from bad." Again later, after the Fall, the deity complains, "Now that man has become like *us* discerning good from bad."

In other instances, the deity often addressed remarks aside as if to other members of the celestial group. Even after the Deluge, when man was trying to erect a tower in Babel, the deity remarked to an associate, "Let us, then, go down and confound their speech." Therefore, notwithstanding attempts by early editors to proclaim a policy of monotheism, evidence of a pantheon has not been completely erased from the Old Testament.

The Lesser Gods: The Nefilim and the Angles

Not only does the Old Testament suggest that there were many deities, but these lesser gods seem to have descended to Earth to interfere in the affairs of man. This is explicit in Genesis 6 which states:

> Now when man began to increase on Earth and daughters were born to them, the divine beings (Elohim) saw how beautiful were the human daughters and took as their wives any of them they liked . . . It was then that the Nefilim appeared on Earth, as well as later, after the divine beings had united with human daughters to whom they bore children.

The Biblical term for these lesser deities seems to have been Nefilim. Is the descent of these Nefilim reflected in the literature of Mesopotamia? Could they be the Anunna or Sons of An of the Sumerian pantheon who also descended to Earth in the antediluvian period? We shall see that these were different names for the same group of people.

The term *Nefilim* has given theologians and translators problems over the centuries, so much so that today it is the policy to leave the term intact in modern translations. *Nefilim* is derived from the Hebrew NFL literally "the fallen ones" or better still "those who dropped down." It has been interpreted to mean "fallen angels" in the sense of those who were cast down, or the evil angels, although the text does not justify this conclusion. The noted Jewish Biblical commentator of the 19th Century, Malbim, maintained that in ancient times the rulers of countries were the sons of deities who arrived on Earth from the heavens. He maintained that they were the sons of pagan deities and called themselves Nefilim.

Genesis asserts that they came down to Earth in two groups: "It was then that the Nefilim appeared on Earth, as well as later." The descent of the two separate groups of "angels" to Mount Hermon in northern Palestine is reported in the *Book of Jubilees.* A group descended in the days of Jared in the 10th Jubilee; later in the 25th Jubilee during the days of Noah, another group came down to Earth. Since a Jubilee year is 50 regular years, this source claims that they descended to Earth about 700 years apart. The Nefilim and the offspring the Rephaim are discussed below.

The *Enuma Elish*, the Babylonian account of the Creation, also refers to a group of 300 Anunna who descended in this period to populate the Earth. These divine beings also intermarried with the daughters of man.

The "angels" of the Old Testament has become a general term to describe lesser deities who have been quite active in the affairs of man. In Biblical Hebrew the world often used is *malakh*, however, other terms such as *bene elo - him* or "sons of god" are often translated as angels. It has been used as a cover term for any of the lesser deities coming in contact with mankind. These messengers got around very easily by some sort of flying device; hence the representation of angels with wings, a symbol of their ability to fly. This was the only

way the ancients knew how to convey this fact. The incident of the destruction of Sodom and Gomorrah illustrates the ability of these "angels" to fly about.

This is patent in the events described in Genesis 18 and 19, where several angels briefed Abraham on the coming destruction of the cities. The traditional translation states that when they decided to visit Sodom, they "set out from there and faced Sodom." The distinguished Biblical scholar E. A. Speiser in his work *Genesis*, suggests that this translation is erroneous and that it could be more accurately rendered as "they looked down upon the face of Sodom." This reading of course, gives a completely different meaning to the incident.

Later, after the angels take Lot and his family to safety outside the city, the traditional text states "led them safely outside the city." Again, Speiser suggests an alternate translation as "brought them out and deposited them outside the city." Thus, the revised text makes it quite clear that the angels first reconnoitered the cities by air, then seeing the need to rescue Abraham's nephew and family, removed them by their aircraft and deposited them outside at a safe place.

Misinterpretation of the First Commandment

In Exodus 20, the Ten Commandments given to Moses start with "You shall have no other god before Me," as stated in the King James version or in the Jewish Torah it appears as "You shall have no other god beside Me." In either case it is a minor difference but it does accentuate the last phrase.

It has been interpreted and promulgated for two millennia by the Hebrew and Christian priesthood as the foundation of the monotheistic base of the Judeo-Christian religions. But a close look and reading of the First Commandment brings certain questions to mind and in analysis it does not support the idea of a monotheistic god — in fact, to the contrary, it implies many other gods, but at a different and lower level of power.

If the phrase was meant to be "you shall have no other gods," why not just stop right there and not add the phrase "before me." If anything, the Commandments are the spirit of conciseness and certainly would not contain any unnecessary verbiage. Therefore, the sentence can only mean that "you will have no other gods "above" or "over" me. In other words, Yahweh is declaring that he is the superior god of a pantheon.

It must be remembered that the Hebrews lived in and came out of a milieu of plural gods: Abraham came from the land of the Sumerian pantheon and the land of Canaan where plural gods vied for power. They lived hundreds of years in Egypt under the plural Egyptian gods.

If Yahweh was Adad of the Hittite lands of Anatolia, as we shall see, he was making the point that he was the supreme god and other gods, especially Enlil (the El of Canaan and Syria) should be subordinate to him. The statement "You shall have no other gods before me" means simply "you shall have no other gods above me." This does not rule out a plurality of gods but suggests that there were other gods in the Hebrew pantheon, and in particular, Asherah, as we shall see, which was the Hebrew name for Ishtar. She was the consort of Yahweh.

The Many Gods of the Land of Canaan

It is obvious in several places in the Pentateuch that other gods existed in the land of Canaan and Adad competed with them for superiority. When Moses came down from Mount Sinai with the tablets and found the Israelites worshipping a golden calf (actually a bull according to other sources), he smashed the tablets in anger. The bull was the animal sacred to Enlil, that is, the El of

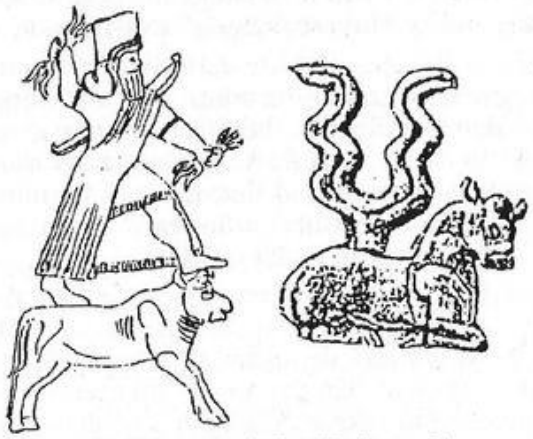

Fig. 37 – Adad, the Hittite god.

Neo-Assyrian relief of the Canaanite Storm God Adad brandishing lightning bolts. His cult animal, the bull, was appropriated from Enlil. To the right, a boundary stone of the 14th Century BC, showing the forked lightning and bull as the sacred symbols of Adad.

Palestine and Syria, and meant that the people were slipping back to the old ways, worshipping the old gods (Later the bull symbol was appropriated by Yahweh as his symbol).

Another example of the conflict between Enlil and Adad was the sacrifice of Isaac, which is discussed in Chapter 19. A close reading of this verse shows that it was El who requested the sacrifice from Abraham and that he was stopped at the last moment by the intervention of the angel of Yahweh.

Much has been written on the gods of the Holy Land at the time of Abraham and Moses (circa 2000-1500 BC). Yet this research usually does not take in consideration that these lands were claimed and occupied by the kings of Mesopotamia who left their imprint of Sumerian gods on the land.

There were four major gods which reigned in the Western Lands of Palestine, Syria, Lebanon, and Jordan, after the Deluge. The ancient supreme god was El, the Semitic version of Enlil, the chief of the Sumerian pantheon. His influence over the Biblical lands decreased as the younger gods became more active and influential. By the time of Abraham, the worship of El was "the old time religion" that was still practiced in certain areas where the influence of the younger gods had not penetrated.

Three younger gods had been assigned the lands of the West: Shamash was given Lebanon as his land; Adad ruled over Anatolia, the land of the Hittites; and Sin controlled the rest of the lands of the Levant. His influence rapidly declined and by 2000 BC, the days of Abraham, had all but disappeared. This was probably due to his treachery in Sumer when he tried to seize control of the pantheon from Enlil.

The goddess Ishtar was a major influence in the Western Lands and made her "throne base" in Lebanon with Shamash, her brother. She appeared in these lands under various names. Shamash made his headquarters at Baalbek, known as Beth-Shemash or the "House of Shamash" in the Old Testament. He was commander of the space flight center here, which had been moved after the Deluge. It was to this land that Gilgamesh journeyed in order to seek immortality by seeing his grandfather in the orbiting spaceship. It was here he met Ishtar who offered him a ride up if he would become her lover.

Adad as the God of the Hittites

Adad, the Lord of Anatolia, is the western god who is important to our story. He extended his power south and to the east as the Hittite empire. At one time he controlled Syria and Palestine as far south as Jerusalem, and some of the lands to the east as far as Mesopotamia (figure 37).

In Hittite legends we can see the reflection of Sumerian culture and history. The struggle between the Storm-god Teshub (the local name for Adad) and the

evil dragon or flying serpent is reminiscent of the struggle in the *Myth of Zu*. At first Teshub is defeated by the Dragon but with the assistance of the goddess Inara (obviously a name for Ishtar) who prepares a feast and gets the Dragon drunk, the Storm-god returns and kills the Dragon. As we can see the Mesopotamian myth was adapted to the Hittite milieu and the hero becomes Adad instead of Ninurta (figure 38).

Fig. 38 – Adad and Ishtar in Anatolia.
Drawing from rock-relief in chamber at Yazilikaya, Turkey, showing the Hittite god Teshub and his consort Inara, their local names for Adad and Ishtar. Teshub holds the forked lightning and stands on the backs of two lesser gods.

In the Canaanite pantheon Baal was the son of El. His consort was his sister Anat. While the name Baal is found in northeast Semitic such as Phoenician, Ugaritic, and Hebrew, in earlier years before the 15th Century BC he was known as the ancient Semitic god Hadad (Adad in Akkadian).

The Hittite Storm-god Adad bears a strong resemblance to the Yahweh of the Bible. In fact, the Hittite influence was quite dominant in the lands occupied by Abraham, Jacob, and Isaac. The Hittite heritage of the Hebrews was clearly spelled out in the *Book of Ezekiel* (16: 1-3) where the prophet is told by Yahweh that:

> "Your origin and your birth was in the land of
> the Canaanites; your father was an Amorite,
> your mother a Hittite."

In other words, the Hebrews had intermarried among the native peoples of Palestine, the Amorites being the general term for the indigenous people. In Joshua's time we find that Jerusalem had been the property of the Jebusites, a sect of the Hittites which had earlier migrated south from Anatolia. The Hittite influence of Adad was quite strong among the Hebrews, for example, Uriah the Hittite was one of David's chief generals. Solomon had several Hittite wives.

When Abraham paid a tithe of ten percent to the King of Jerusalem after the invasion of the Mesopotamian kings, he was paying homage to the king of Canaan, who in turn owed allegiance to El or Enlil. Melchizedek, the King of Jerusalem, welcomed the victorious Abraham with these words:

> "Blessed be Abram by El-Elyon,
> Creator of heaven and earth.
> And praised be El-Elyon
> Who had delivered your foes to you.

Abraham's reply was rude and disrespectful when he said that he had sworn to "Yahweh, the most high, Creator of Heaven and Earth," that he would take no booty.

El-Elyon, literally "El, the most high," is here placed in juxtaposition to Yahweh. Abraham serves notice of his loyalty to Yahweh or Adad rather than to El, the old Sumerian god. These verses highlight many of the skirmishes in the Old Testament between Yahweh and El.

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Yahweh as the Hittite God Adad

According to Exodus 6:3 the appellation Yahweh did not come into use until the time of Moses, for Moses is told by the deity that "I am Yahweh, I appeared to Abraham, Isaac, and Jacob as El-Shaddai, but I did not make myself known to them by my name Yahweh." Scholars agree that the name Yahweh was a later addition by priestly scribes. The tetragram *YHWH* or *Yahweh* became the distinctive personal name for the god of Israel and is used most frequently throughout the Old Testament to represent the deity.

As mentioned above Yahweh was also known by the name El-Shaddai. This El-Shaddai name appears in Genesis no less than six times and is considered to be the descriptive title for the god of the Hebrews. The Hebrew root *shaded,* from which it has been supposed to be derived, means "to overpower," "to treat with violence," or "to lay waste." These meanings give the deity a fearful character, that of devastator or destroyer. It is partly for this reason that the god of the Hebrews is known as an uncompromising and vindictive god.

It is also possible that Shaddai may be connected linguistically with the Hittite *shadu,* or mountain. In actuality, both of these meanings can be applied to the Hebrew God El-Shaddai, for he is none other that the God of Lightning and Thunder of the Hittites. He was the Anatolian god of the twin mountain often depicted with thunderbolts in his hand.

The origin of Yahweh is unknown and while many explanations for its meaning have been proposed, the most logical seems to be that the divine name is a form of the verb "to be" or *HWH,* thus meaning "the one who is." This is manifested in Exodus 3 where Moses queries the Lord on his real name so that he can inform the tribes of Israel who wish to know what to call their god.

> God said to Moses "I am who I am," and he said
>
> "Say this to the people of Israel:
>
> "I am has been sent to you."

This verse has given translators all kinds of problems and it is footnoted in all translations of the Bible with the caveat that it can also mean "I am what I am" or "I will be what I will be." Its ambiguity is probably due to the fact that it is a liturgical epithet. It means exactly what it says: "I am the one who is or who exists."

In ancient times, divine names were held to have intrinsic power in themselves and certain appellations could only be used by the priesthood. In the Sumerian and Babylonian pantheon only descriptive names are used. The true names of the gods are not known.

Yahweh or "the one who is" is probably an attempt by Hebrew priests to substitute an innocuous name for that of the deity thereby defusing any possible harmful consequences. This is also found in the Rabbinical tradition where the name Yahweh holds certain powers, and in ancient times only a few priests were allowed to pronounce the name.

All deities were wary of revealing their true names lest these might be used for improper purposes, which is the original sense of "blasphemy." The Romans had a habit of discovering the secret names of enemy gods by bribery and torture, and then enticing them to desert their cities.

Ishtar or Astarte as the Consort of Yahweh

The Sumerian goddess Inanna, better known by her Semitic name Ishtar, was worshipped all over the Western Lands under different local cultic names. To the Phoenicians and Philistines she was Astarte; to the Canaanites she was

Asherah. She appears in the Old Testament under these names as well as Astoreth and Anat. These were all permutations of the name Ishtar, the fertility goddess and "Queen of Heaven" of the Semitic peoples.

In these lands, Astarte was the chief consort of the god of storm and warfare, appearing in the Old Testament as Baal-Adad (sometimes as Haddu, Hadad, and Addu). In the early Second Millennium BC, Baal replaced El as the leading god of these lands and came to be used as the generic term for god. It is noteworthy that nowhere in the mythology of these peoples is Astarte or Ishtar associated with El.

Baal also served not only to represent a deity but in the scriptures was often used as the generic word for "god" — especially for the non-Hebrew gods. For example, in Joshua 24 the people of Israel are criticized because they "worshipped Astarte, the majestic lady, and the baals (gods) of the nations surrounding them."

Until the breakup of Solomon's empire (c. 931 BC) Astarte was often referred to as the consort of Baal. Solomon was one of her worshippers as is noted in 1 Kings 11:4-5:

> When Solomon grew old his wives stayed his heart to other gods; and his heart was not wholly with Yahweh the God as his father David's had been. Solomon became a follower of Astarte, the goddess of the Sidonians.

Sidon was a sister city to the Phoenician city of Tyre, which under Hiram built the Temple for Solomon. The Temple as described in the Old Testament bears a strong resemblance to the actual temples of the Phoenicians. It is entirely possible that the Temple erected by the master builder Hiram of Tyre was dedicated to the mother goddess Astarte. In Phoenicia and Philistia she was also worshipped "in the high places," hilltops and mountains. Mount Herman, for example, abounded with her shrines.

The Old Testament describes how Solomon worshipped Astarte and how he offered sacrifice and incense "in the high places." The worship of Astarte was quite common among the Hebrews and appears in the form of Astaroth (see Judges 3:7 and 1 Kings 16:33 for example).

In Joshua 24: 33 (a verse which does not appear in the King James version but is found in the Hebrew text) she is called Astarte, the "majestic lady," or *Astarten kai Astaroth.* Astaroth is a plural form of majesty and it is obvious that the word applies to Astarte. It is found throughout the Old Testament; Astaroth may not be a name but actually a descriptive term for "majestic lady," referring to Astarte as the consort of gods or baals.

Asherah, the Hebrew Fertility Goddess

The name Asherah is mentioned at least 40 times in the Bible. After the death of Solomon, the term Asherah becomes predominant in the Old Testament. There were three manifestations of Asherah and Biblical authorities do not agree on the meaning of each usage. Sometimes Asherah was an image or a figurine of the goddess. Some of these figurines have only a torso, breasts and head, and appear to have been raised on a pole or tree top where she was worshipped "in the high places." Other references associate her with a grove of trees, the so-called "sacred grove."

Despite the persistent efforts of the religious establishment to suppress and eradicate all traces of Asherah, worship of the great Mother Goddess of Canaan flourished in ancient Israel. The famous archeologist Dame Kenyon, who first

excavated Jericho, found at Jerusalem a hoard of several dozen broken female figurines dated to the Seventh Century BC deposited in a cave a few hundred yards south of the Temple Mount in Jerusalem. Many were of the goddess Asherah.

Many of the subsequent kings of Judah tried to eradicate the worship of the Mother Goddess after the division of the kingdom. King Hezekiah (circa 715 BC) in a spirit of reform "abolished the hill-shrines and smashed the sacred pillars and cut down the Asherah." Religious reforms continued under subsequent kings to try to stamp out this persistent worship of the female goddess. King Josiah of Judah (c. 640 BC) ordered "the objects made for Baal and Asherah removed from the Temple and burned." Apparently the statues and altars still remained in the Temple until that time.

Just how powerful goddesses were under the Jewish monarch can be seen from Jeremiah's denunciation of his co-religionists who attributed Judea's downfall to their breach of faith with Anath (a local form of the goddess) and cried "Let us once more worship the Queen of Heaven, as our fathers did before us."

That Asherah was a consort of Yahweh seems to have been purged from the Old Testament. Archaeological evidence to the contrary, however, makes it clear that she was his consort. Found by archaeologists on the wall of a tomb near Hebron and dated to the Eight Century BC, an inscription said "Blessed by Yahweh and his Asherah." Similar inscriptions have turned up as archaeologists unearth more ancient sites. In a cave in the Sinai near Kadesh-Barnea explorers found this inscription on the wall: "I bless you by Yahweh of Samaria and by his Asherah."

It has been suggested elsewhere that Ishtar used the cluster of the stars Pleiades as her sacred symbol. Such an association is also found in the Hebrew literature. There is a story told in the Jewish *Midrash* about the Nefilim who came to Earth before the Deluge led by the evil angel Shemhazi. He was so smitten by the beauty of Istahar (obviously Ishtar) that he promised her the secret name of God if she would give herself to him. She agreed but once she heard the "Ineffable Name" she refused Shemhazi's advances. She pronounced the secret name and was lifted up to heaven where she was transformed into the constellation Pleiades. The role of the Pleiades in ancient Hebrew sources is puzzling, for it appears time and time again (see Chapter 13).

CHAPTER 15

THE CREATION OF ADAM: THE REPTILE-MAN

Where Was the Garden of Eden?

The location of the Garden of Eden is provided by Genesis 2 which specifically states that it is at the confluence of four rivers which join together to run through the Garden of Eden:

> A river rises in Eden to water the garden; outside it forms four separate branch streams. The name of the first is Pishon: it is the one which winds through the whole land of Havilah . . . The name of the second river is Gihon: it is the one that winds through the whole land of Cush. The name of the third river is Tigris: it is the one that flows east of Asshur. The fourth river is the Euphrates."

Of the four rivers mentioned two offer no problems since they are the Tigris and Euphrates which still water the lands of Mesopotamia and empty into the Persian Gulf. The Pishon and Gihon have presented difficult problems to most scholars, since they seem to have disappeared, or at least, dried up or lost their status as major tributaries.

The text states that the Pishon "winds through the whole land of Havilah." But where is Havilah? According to Genesis 25, when Ishmael died his relatives came from all over the area from as far as Havilah, "which is close to Egypt," to Asshur in Mesopotamia. Therefore for the location of Pishon we must look to the area adjacent to Mesopotamia to the west, that is, Arabia.

In northern Arabia a large river once flowed northeastward toward the Persian Gulf. Now called the Wadi al Batin, it runs along the northern border of Kuwait and flows into the Euphrates at what is now Abadan. At one time it drained all of northern Arabia.

The river Gihon "that winds through the whole land of Cush" is also a problem. Cush is usually equated with Ethiopia, an error in the King James version of the Bible and promulgated since as a correct identification. However, the Hebrew word for Cush or Kush should be correctly written as Kashshu, according to Speiser in his study of Genesis. Kashshu refers to the Kashites (Kassites) which conquered Mesopotamia about 1500 BC and prevailed for 500 years. These hordes came down from the surrounding Zagros mountains. The Gihon river may be the Karum River which today flows into the Euphrates River near Abadan. Until it was dammed, contributed most of the sediment forming the delta at the head of the Persian Gulf.

There are other bothersome difficulties to be resolved with placing the geographic location of Eden in Mesopotamia since there are references in the Old Testament to people being banned "east of Eden," which would place them in the Zagros Mountains.

After eating the forbidden fruit, Adam and Eve were banned from the garden, presumably by the east gate, for Genesis says,

> Having expelled the man, he stationed
> east of the Garden of Eden the cherubim

and the fiery revolving sword,
to guard the way to the tree of life.

After the murder of Abel, Cain was also banned to the east to "the land of Nod, east of Eden." This "east gate" was also the one that Gilgamesh entered in his trip to the "land of the gods" (see chapter 20).

When, according to the *King List,* the Anunna came to the planet Earth about 241,000 years before the Deluge and colonized the delta of Mesopotamia, they called this area E-DIN or "the Land of the Gods or Righteous Ones." The EDIN of the Anunna was destroyed in the Deluge and for reasons of security and practicability the "Land of the Gods" was moved to the land of Lebanon.

This mountainous land could only be entered from the north or the south and one entrance through the mountains, an east entrance which is used today and faces Damascus. It is through this east gate that Adam and Eve were ejected and guarded by the cherubim with the revolving sword. It was also here that Gilgamesh met the guards with "the stinging weapons" which at first prevented him from entering the "land of immortality," but let him through after recognizing his semi-divine appearance. This gate faces Damascus the oldest continually occupied city in the world. It has for centuries claimed to have been settled by Adam and Eve after they were expelled from the Garden of Eden.

The Denizens of Eden

According to Jubilees, Adam was placed in the Garden of Eden to till and reap it. "He protected the garden from birds, and beasts, and cattle, and gathered fruit and food." The duties of Adam are described in similar terms in one of the Babylonian versions of the creation of man: It was his duty to maintain the canals and water courses and to raise plants in abundance in order to fill the granaries of the Anunna.

At that time Adam was to eat only the green things of the field. The prohibition against the use of animals for food was revoked in Noah's time after the Deluge. According to certain sources in the *Haggadah,* Adam was not completely cut off from the enjoyment of meat dishes. Though he was not permitted to slaughter animals, the angels brought him meat and wine on occasion.

He cohabited the garden with these "angels" or serpent-gods until the event known cryptically as the Fall of Man. As the *Haggadah* states, the serpent in the garden was a noble creature. These serpent-gods or Anunna were tall, two-legged, intelligent reptile forms. Like man he stood upright upon two feet and in height he was equal to the camel. It was his superior mental gifts that caused him to become an infidel. He did all the work in the garden before the advent of man and and as Genesis says, "he supplied Elohim with silver, gold, gems, and pearls."

It is noteworthy that serpents were present in all gardens of delight. For example, Greek myth refers to the Garden of the Hesperides, a veritable "eden" where apple trees bore golden fruit. It too was guarded by a serpent, the serpent Ladon, who was eventually slain by Heracles.

The Decision to Create a Work Force

In the epics of Mesopotamia, man's creation was secondary and even incidental to the creation of the universe and to the colonization of this planet by the alien visitors. After the astronauts had landed, the recovery of the swamps and the building of the cities commenced under the leadership of Enki. All the cities built had a specific purpose, seemingly to support the mining operations which culminated in the metal processing center at Badtibira. The building of

the cities, the constant repairing and rebuilding of the canals and dikes, the mining operations — all these required considerable effort on the part of the sons of An. The working gods became rebellious, refusing to do the laborious work. On the advice of Enki, the gods decided to create a worker.

It is with this background that man arrives upon the scene. Man's creation was conceived and executed not as an end in itself or as a natural development of the civilization of Mesopotamia. Rather, man was created as an expedient to satisfy a group of discontented aliens. Man's purpose was to serve the gods; he was made to ease the burden of the gods and to assume the laborious and distasteful tasks being performed by the increasingly unhappy Anunna. Man was meant to be the breadwinner, the laborer, and the caretaker of the gods.

Early Failures to Fashion a Creature

The difficulties of the Anunna did not go unheeded by the gods in the orbiting spaceship. Earlier vegetation was so luxuriant that the serpent gods did not have to produce much of their food for they literally lived off the land. With the environment changing and become drier, the lush vegetation disappeared (along with the vegetarian dinosaurs).

One of the Sumerian myths, *The Dispute Between Cattle and Grain,* describes the early attempts to ease the suffering of the Anunna. As the poem relates, the sons of An did not know how to grow grain, to bake bread, nor to make garments. They ate plants from the field like the animals and drank water from the ditch. As long as vegetation was abundant they had no problem feeding themselves, but as the climate began to dry out and their numbers increased they had to look to other means of gaining sustenance. It was necessary to grow their own food. But the gods lacked the skills that were needed to grow food and raise animals.

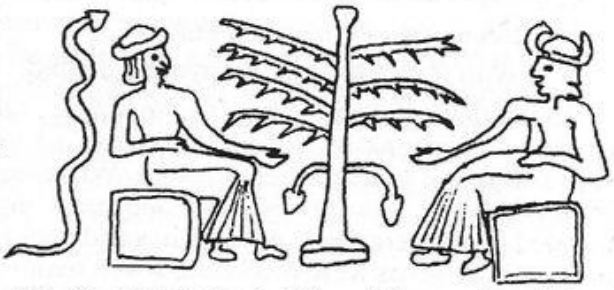

Fig. 42 – Babylonian tradition of the creation of Man

Babylonian cylinder seal depicting the creation of mankind. The tree of life is flanked by modern man on the left and the creator god (Enki) on the rights. Note symbolism of the serpent at the left.

It was decided to create two goddesses in the "Creation Chamber" of the gods, presumably in the orbiting ship, to teach the Anunna how to grow food and raise animals — these were Lahar, the Cattle Goddess, and Ashnan, the Grain Goddess. These goddesses tried to teach the Anunna the arts of agriculture and animal husbandry, but with no success. Then realizing that this experiment was a failure, the gods in council decided to take a drastic step — to create a primitive worker. The Chief God An informed the gods in assembly:

I will produce a lowly primitive;
Man shall be his name.
I will create a Primitive Worker;
He will be charged with the service of the gods,
that they might have their ease.

Since the previous experiment in the laboratories of the spaceship did not turn out successfully, it was decided to commission Enki, working with the Chief Nurse Ninhursag, to produce a primitive being. This creation, called a *lulu* by the Anunna, was to be the first primitive man.

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Enki and Ninhursag conducted a number of experiments in the Abzu, Enki's floating laboratory near Eridu, all aimed at the creation of a primitive worker. There were many attempts which ended in failure for one reason or the other.

Ninhursag fashioned six different types of abnormal individuals from clay. These were a failure and of these, the last two types are described as a barren woman and a sexless creature. Ninhursag made a woman who could not give birth. Then she made one with no male organ and no female organ. After these six failures Enki decided to do some creating of his own. His creature was also a failure, weak and feeble in body and spirit. Ninhursag tried to help the creature but to no avail. She talked to him but he failed to answer. She gave him bread to eat but he did not reach for it. He could neither sit, not stand, nor bend his knees. These attempts at producing a primitive worker were a total failure.

Successful Creation of the Ape-man Reptile Hybrid

At first, there was much trial and error. Finally a successful method was found. Using a group of primitive female animals, presumably the ape-women, the eggs were fertilized by young astronauts, then extracted and reimplanted in the wombs of the 14 so-called birth goddesses. Apparently, the young gods died in the process according to one of the creation epics:

> Let us slay two Lamba gods.
>
> With their blood let us create mankind.

In another version of the *Atrahasis Epic*, "fourteen wombs were gathered together," impregnated with the "essence" of the gods, and as a result, seven male and seven females were created. While successful in producing a viable primitive being, the process had one main drawback — subsequent events revealed that the creatures were clones and could not reproduce themselves. The fact that both sexes were produced, seven males and seven females, would suggest that the intent had been to make them capable of reproduction, but for some unknown biological reason they failed at this.

In this manner, primitive man or Adam was created — a combination mammal-reptile hybrid. The procedure used by the Sumerians is reflected in Genesis where it states that the image of God was imposed on the "clay," the basic genetic material mentioned in the Sumerian tablets. God's essence is mixed with the malleable clay of the Earth, the ape-man. In the Sumerian tablets, the clay is mixed with the essence of the gods and upon this creation they "impressed upon it the image of the gods." In both cases, man is created in the image of God.

The question arises, therefore, where did this genetic material come from that produced the mammal characteristics for a hybrid? Neanderthal Man, the most evolved form of ape-man had been on the scene for hundreds of thousands of years as a result of a slow process of evolution. It was presumably this ape-man that was used in the experiments of the Anunna. This ape-man is described in the *Epic of Gilgamesh* as the wild man who is "converted" into a civilized being to later become the companion of Gilgamesh in his many adventures.

Called Enkidu, he is a wild creature that feeds on grass and lives among the animals. As a friend to the animals, he saves them from the traps of the hunters. In the epic, an unhappy hunter complains to Gilgamesh who is then king of the city of Uruk. Gilgamesh is told that this creature wears no clothes and his body is covered with hair. He is intelligent enough to fill in the pits which the hunter had dug to catch wild animals. He also frees the game from the traps, lives with the animals, runs with the gazelles, and shares their drinking places.

The Adam of the Bible was not the Homo sapiens of today. He was what one might call Homo-saurus, a hybrid mammal-reptile creature that was to become our ancestor and the first step in the creation of modern man. In just a few years, man had taken a quantum jump in evolution. He had suddenly evolved from ape-man to a hybrid that would become modern man or Cro-Magnon Man.

Man Created in the Image of the Reptile God

The *Book of Genesis* makes it abundantly clear that man was originally created in the image of his God:

> And God created man in his image:
> In the divine image created he him,
> Male and Female created he them.

Since the Adam of Genesis and the "lulu" of the Sumerians were created in the image of the serpent-god, shouldn't traces of this fact be found in some of the ancient scriptures? Indeed, it is reported in the Gnostic version of the creation of man. One tract describes Eve's reaction in the Garden of Eden:

> She looked at the tree. And she saw that it was beautiful and magnificent, and she desired it. She took some of its fruit and ate, and she gave to her husband also, and he ate too. Then their minds opened. For when they ate, the light of knowledge shone for them. When they put on shame, they knew that they were naked with regard to knowledge. When they sobered up, they saw that they were naked, and they became enamored of one another. *When they saw their makers, they loathed them since they were beastly forms. They understood very much* (emphasis added).

The hybrid that was created probably looked reptilian since he was created "in the image of God." Genesis is very specific about this, for it states "then God said 'I will make man in my image, after my likeness." Adam was thus created in both the image or *selem* and likeness or *dmut* of his creator. The use of both terms in the Biblical text was meant to leave no doubt that man was similar to the gods in appearance. It is this likeness, or lack of it as we shall see, that is at the root of many of the admonitions of the Bible and the Sumerian literature.

An interesting source in the Genesis Rabbah, a *Midrash* account of Genesis and compiled in the Fifth Century in Palestine, states that Eve was not created from Adam's rib but rather from his tail, which had been part of his body. God cut this off and the stump, now a useless coccyx, is still carried by Adam's descendants.

It is interesting to note here that before the name of each of the hybrids, the Sumerians placed the sign for "deity," that is, the *dingir,* which means that the first ancestors of mankind were regarded as being divine at least to some degree. The reason for this conception lies, of course, in the fact that they were created with divine blood which was mixed with clay. Through biological manipulation, the Anunna or Nefilim took an existing ape-man and gave it part of their divinity,

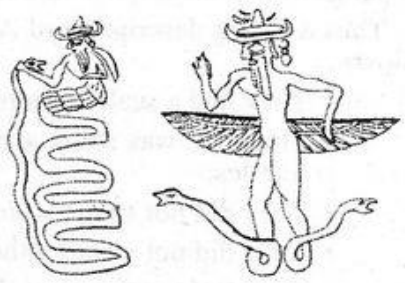

Fig. 43 – Impression from cylinder seals of serpent-gods.

their saurian blood. Some of the scriptures confirm the fact that biological experiments were conducted on Earth and that some of these got out of hand. These experiments seem to have been done routinely by the Nefilim, who not only possessed advanced technical means in transportation and communication, but in the biological sciences as well.

In the Ethiopic *Apocalypse of Enoch*, the crimes of the Nefilim on Earth before the Deluge are disclosed in detail. The Nefilim had been given the mission of bringing the beneficial arts and crafts to mankind. But what started out as a laudatory endeavor to help mankind, soon turned sour.

The Nefilim began to teach man the martial arts, the "making of swords and knives, shields, and breastplates." They also taught man the forbidden sciences of "incantation, alchemy, and astrology." Implicitly this would include various chemical and biological sciences. But the worst of the crimes they were accused of was that of toying with genetics, that of "changing man into a horse or mule, or vice versa, or transferring an embryo from one womb to another." This practice of reimplanting an embryo into another womb is quite similar to the activities described in the *Atrahasis Epic*, wherein 14 clones were created. It appears that the Nefilim or Anunna were well acquainted with the biological sciences associated with genetic manipulation and selective breeding.

Homo-Saurus, the Primitive Man of Eden

Genesis makes the point repeatedly that before the Fall, man was naked while he occupied the Garden of Eden. It was not until he ate of the forbidden fruit that he realized that he was naked and put on clothing. Other ancient religious sources support man's nakedness, but they also reveal the reason why he was naked. According to a source in the *Haggadah*, the bodies of Adam and Eve "had been overlaid with a horny skin." This skin "was as bright as daylight and covered his body like a luminous garment." It is an apt description of a reptilian skin or hide. It was for this reason that Adam did not wear nor did he need clothing for protection or for comfort.

The *Book of Genesis* also makes it clear that Adam did not sweat in the Garden of Eden before the Fall. That was his punishment for eating the forbidden fruit, for he was told "by the sweat of your face shall you earn your bread." Adam did not sweat before the Fall for the simple reason that sweating is characteristic of mammals and not reptiles.

As long as they remained in the Garden of Eden, Adam and Eve did not propagate. The Sumerian tablets explain why — because they were "mules" and could not reproduce their own kind. The incident which the Bible refers to as the "Fall of Man" was his acquiring the ability to procreate by taking on many of the traits of mammals. It is explicit in Eve's punishment that she is to bear the pangs of live birth like a mammal.

Thus a fitting description of Adam and Eve and their creators would be as follows:

- They had a scaly or horny skin or hide;
- This hide was shiny and luminous as is seen today in some reptiles;
- They did not sweat which is the province of mammals;
- They did not wear clothes since they were unnecessary;
- They had a pale green skin or hide.

The evidence for the color of their skin is found in the *Haggadah* which describes how Adam was created from dust taken from the four corners of the

world. "The dust was of various colors — red, black, white, and green. Red was for the blood, black for the bowels, white for the bones, and green for the pale skin." Had Adam been a homo sapiens, the color of dust used for the skin would presumably have been pink or brown.

Homo-saurus or reptile-man was probably much larger and taller than modern man. Many of the ancient sources refer to his being a giant before the incident of the Garden of Eden. For example, Rabbinical records disclose that "Adam, who had been a giant, diminished in stature to the size of an ordinary man."

The antediluvian Patriarchs and the Sumerian kings, who were part saurian, were apparently very large men and stood out physically among the hordes of mankind. The Rephaim, the descendants of the Nefilim who existed after the Deluge, were also giants, and like the antediluvians their span of life seems to have diminished as the saurian blood became more and more diluted with time.

CHAPTER 16

THE "FALL OF MAN" OR THE CREATION OF HOMO-SAPIENS

Man Acquires "Knowledge" or the Ability to Reproduce

After a primitive man was created — a hybrid between the native ape-man and the alien reptile-god — the Anunna were still without an ample work force for the simple reason that the Homo-saurus were clones and could not reproduce themselves. Each had to be created by a biological process in the laboratory.

Realizing that the only solution to the labor problems was to modify the Homo-saurus, Enki gave this creature dominating mammalian traits and thus produced the first Homo sapiens. The Adam proved to be a successful experiment, in fact, so successful that by the time of the Deluge he had multiplied so prolifically that his numbers began to cause innumerable problems on Earth.

The Sumerian stories do not describe the biological process by which man was changed from a dominant reptilian type to a modern Homo sapiens. The change, however, is provided by numerous religious sources which were undoubtedly derived from Sumerian sources. They survived in the religious literature probably because of the enmity of Enlil to this new creature. The demotion of Ninhursag at the time was probably due to her role in the biological change.

Religious sources describe the major changes taking place in the appearance and physiology of Adam and Eve after they partook of the forbidden fruit in the garden. The major and most apparent change was their loss of the smooth, shiny reptilian hide which is described as their "cloud of glory."

The event which Biblical scholars refer to as the "Fall of Man" begins with Adam and Eve, who have been placed in the garden by the deity to till and to tend it. Among the many delightful things to eat were the fruit from the two trees in the middle of the garden: "the *tree of life* and the *tree of knowledge* of good and bad." Adam and Eve are told explicitly by the deity that:

> You are free to eat of any tree of the garden, except only the tree of knowledge of good and bad, of which you are not to eat. For the moment you eat it, you shall be doomed to death.

They were free to partake of the fruit of the "tree of life," that is, the tree of immortality. In other words, Adam and Eve were immortal while they lived in the Garden of Eden. Only the fruit of the tree of knowledge was forbidden. Exactly what was meant by this "knowledge" that was so important for them not to touch?

According to the Biblical scholar Spieser, in his translation and study of the *Book of Genesis*, the Hebrew stem *YD* that is used throughout Genesis signifies not only "to know" but more specifically "to experience." As applied to connubial relations the stem *YD* means to know sexually, that is, to have sexual relations. In fact, it is applied not only to normal marital relations but also to clandestine conduct, even to homosexuality and to sex among animals. It is not a matter of delicate usage, as is sometimes alleged; nor is it confined to Hebrew. Akkadian as used in Mesopotamia, for example, extends it to dogs. To know Biblically is to know sexually, that is, to have sexual intercourse.

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By achieving "knowledge" man acquired some sort of sexual fortitude or prowess. The knowing that was withheld from man was of a profound and serious nature. It was something good for man, but something which the creators did not want him to have. As long as Adam and Eve lacked it, they lived in the Garden of Eden without offspring. Having obtained it Eve was condemned to suffer the pangs of childbirth. The tale of Adam and Eve is the story of a crucial step in man's evolution: the acquiring of the ability to procreate like a mammal. In achieving this, however, man had to forfeit some of his saurian heritage, his so-called divinity.

Man Becomes Naked and Loses his Reptilian Appearance

The scriptures add laconically that before they ate the forbidden fruit "the two of them were naked, the man and his wife, yet they felt no shame." Later, when they ate of the fruit, the immediate and only result was that "then the eyes of both were opened and they discovered that they were naked."

One wonders why there is all this emphasis on nakedness. It is as if the expulsion of Adam and Eve from the garden was a dramatic way to explain how mankind came to wear clothes. It is obvious that the wearing of clothes was merely a manifestation of something else — the acquisition of "knowing" or knowledge. Perhaps it was because Adam and Eve had the skin and hide of a reptile, and did not need clothes to keep warm or for protection.

An ancient source in the *Haggadah* relates how Adam and Eve lost their reptilian skin or hide. The first result was that Adam and Eve became naked.

> Before their bodies had been *overlaid with a horny skin, and enveloped with the cloud of glory.* No sooner had they violated the command given them that *the cloud of glory and the horny skin dropped from them*, and they stood there in their nakedness, and ashamed (emphasis ours).

It is clear here that their nakedness had to do with losing their "horny skin" and their "cloud of glory." Similar descriptions are found in the old Rabbinical legends. Describing man before the Fall, it was said that "his skin was as bright as daylight and covered his body like a luminous garment."

This luminous and bright skin or hide was their "cloud of glory." Other legends state that the change brought about by the Fall was that "the brightness of his skin, which had covered him like a garment, disappeared." This emphasis on the strange appearance of the outer skin of Adam and Eve was apparently generally accepted by the early rabbis. For example, in a *Midrash* account by Rabbi Eliezer ben Hyrcanos, a Palestinian sage of the First Century, he describes the skin being as smooth as the cuticle of a fingernail.

> Adam wondered at Eve's nakedness, because her glorious outer skin, a sheet of light smooth as a fingernail, had fallen away. He tasted the fruit and the outer skin of light fell away from him also.

The nakedness that is emphasized so much in the ancient documents is related to a protective outer skin that was luminous and shining. Man's nakedness was in losing his protective horny hide or skin, that is, his divine appearance. Henceforth, man would have to wear clothing to protect his vulnerable mammal skin. Man would now begin to sweat as a mammal, a physiological function not intrinsic to reptiles.

Now that man required clothing for protection against the elements, an apparent sympathetic deity "made shirts of skins for the man and his wife, and

clothed them." This generous deity, however, probably had other reasons in mind, for as the *Haggadah* reveals, the clothes were made of skins sloughed off by the serpents. Was this done to remind man of his serpent origins? It was an ironic way of impressing on man's memory that he originated as a saurian and that he existed at the tolerance of the gods. This theme reoccurs time and time again in man's later relations with the saurian gods and was formalized in the ritual of circumcision.

Genesis sketchily describes the physiological changes that resulted from the punishment of Adam and Eve. As their chastisement, Eve will have to suffer the pangs of child-bearing while Adam will have to earn his bread by the sweat of his brow. Logically, it would appear that heretofore Eve did not produce live offspring, nor did Adam sweat. Sweating is the province of mammals; Adam and Eve did not sweat before the Fall for the simple reason that they were basically reptilian.

Man Forfeits Immortality and Long Life to Become a Mammal

Man had access to the tree of life or immortality since it was not forbidden to him, in other words at that time he was immortal. Now that he had achieved the ability to procreate, the deity worried that he could also partake of the tree of life and attain immortality, as Genesis states:

> "What if he should stretch out his hand and take also from the tree of life and eat, and live forever." So the Lord God banished him from the Garden of Eden, to till the soil from which he was taken. He drove the man out, and stationed east of the Garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.

According to the scriptures there was no turning back for man. He had taken the decisive step and achieved "knowing" or sexual knowledge and could procreate and now start the mammal race known as mankind or Homo sapiens. In obtaining this mixed blessing, however, he had to give up long life or immortality. The two were apparently mutually exclusive. Man could have retained his divine reptilian form and long life but remain a mule at best, a limited homo-saurus.

In terms of evolution, modern man appeared on the scene about 40,000 years ago as if by magic. Cro-Magnon Man was not an ape-man and so different from the form it replaced, Neanderthal Man,as to require a quantum jump in the process of evolution. One has only to see the skulls of the ape-man (Homo-erectus) and his successor Homo sapiens to realize that in terms of evolution it would have taken millions of years for the change to take place (figure 44).

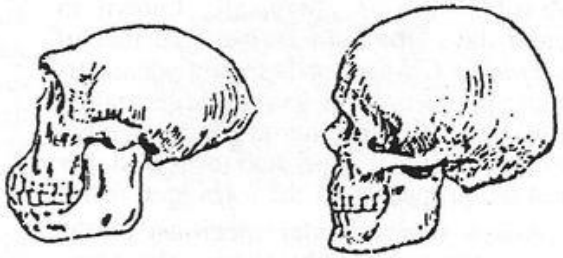

Fig. 44 – Contrasting skulls of Man

Left: Homo erectus skull (Neanderthal Man). To the right is skull of Homo sapiens (Cro-Magnon Man). Traditional evolutionists would have us believe that they are the same species that changed overnight in evolutionary terms. One is definitely an apeman.

It is the perplexing problem of the "missing link" that has puzzled evolutionists for over a hundred years. Is it possible that the so-called missing link will never be found? And, more important-

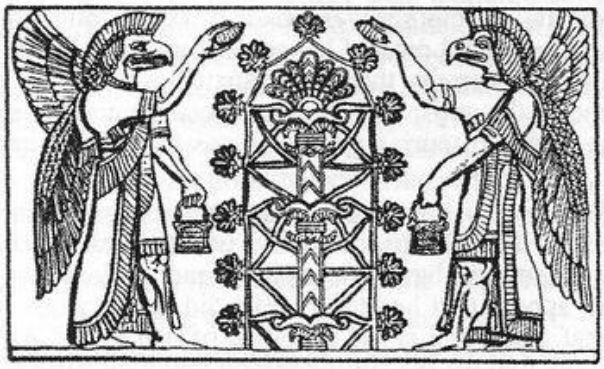

Fig. 45 – The food and water of immortality.

Two winged gods depicted as birdmen with the cone and situla of immortality. They flank a stylized tree of life. Shamash and his pilots were often depicted as eagles.

ly, if this missing link is ever discovered, it will most likely be in the ruins of the ancient civilization of the valley of Mesopotamia.

The sad story is that man could not have the best of two possible worlds, mammal form and long life. It explains why man's lifespan shortened steadily as each generation diluted the saurian gene more and more. The gods were unhappy with the ensuing changes and would not let man forget in the years to come of his choice. It echoes throughout the chapters of the Old Testament as "the weakness of the flesh." To them the reptile form was "divine" and the further man evolved from his saurian origins the less he remembered his saurian origins.

Achieving immortality or long life was a favorite topic in Sumerian myths and often reflected in their murals and on their clay cylinder seals. The gods are sometime shown with a pine cone in one hand, and a *situla* or water bucket in the other hand, representing the food and water of eternal life or immortality (figures 45 and 46).

The Story of Creation as Reflected in the Tale of Adapa

While no Sumerian myth has been found thus far that closely parallels the Fall of Man as related in the Old Testament, there is one poem which tells a story that is probably the source of the account in Genesis. The *Tale of Adapa*, as it is called, was found in the archives of Egyptian kings at El-Amarna, as well as in the library of the Assyrian King Ashurbanipal. Ostensibly, it was universally known in ancient days. Its main theme, like that of the *Epic of Gilgamesh* is man's squandering an opportunity for gaining immortality. It also provides the theme of the serpent warning Eve that God had deceived her about the properties of the forbidden fruit.

Adapa was a model specimen of the Homo sapiens created by Enki in the Abzu. Like the Adam of Genesis, Adapa had achieved knowledge but not immortality. The duality of the two trees is repeated here. This is clear in the tale as it begins with the statement:

Fig. 46 – Eagle-like astronauts in antiquity.

From frieze in palace of Assurnasupial II at Nimrod, showing winged gods with food and water of immortality.

With wide understanding, to him he (Enki) had given wisdom,
but eternal life he had not given him.

Enki had trained Adapa to do specialized chores for his household — he procured food for the table, did the baking, and prepared and tended the dinner table at Enki's water palace. As the story unfolds, one day Adapa was out in his boat fishing to obtain food for Enki's table, when the "southwind" came up and swamped the boat. Adapa cursed the wind and as the story states "broke the wing of the south wind."

This is a curious phrase indeed and, in view of another Sumerian poem, seems to be the wing of an aircraft. In the *Myth of Zu*, one of the weapons unleashed against Zu and the one that finally defeated him was the "south wind." Its context makes it sound like an unmanned winged craft of some sort. In Adapa's case he seems to have disabled it accidentally.

Meanwhile, up in his "heavenly abode," the chief god An is worried that the "south wind has not blown over the land for seven days," and asked his vizier to investigate. When he reported back that a mere mortal had disabled the south wind, An was furious and angrily summoned Adapa to his spaceship to give an account of himself. Enki, who was not only man's creator but quite often his defender and benefactor, briefed Adapa on how to act in the great god's presence.

Adapa is told how to reach the heavenly ship of An. Enki "made him take the road to heaven, and to heaven he went up," obviously taking a shuttle from Sippar, the space city. He is warned that he will be offered the bread of death: "thou shall not eat it." He will then be offered the water of death: "thou shall not drink it," warns Enki.

Adapa was ushered into the presence of An who asked him pointedly why he had disabled the "south wind." Adapa explained that he was catching fish for his master's table. The sea was like a mirror until the south wind came up and overturned his boat, thus indicating that his boat was swamped by the blast of wind from the apparently low flying "south wind." An was impressed by Adapa's intelligence and, moreover, by the fact that he had learned "forbidden things," such as how to reach the gods in the orbiting spaceship.

To continue the story of Adapa, it was decided to have him join the ranks of the gods by having him partake of the food and water of life. Adapa would thus achieve immortality and become like one of the gods. Actually, it

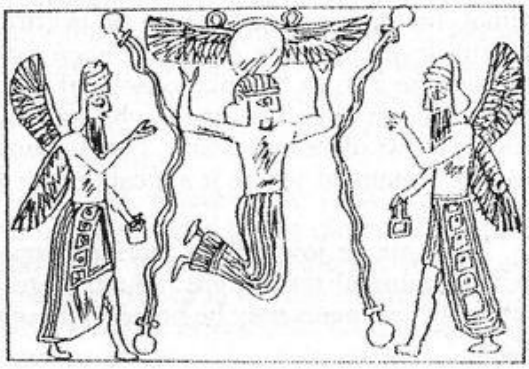

Fig. 47 – The story of Adapa.

Above: Imprint from a seal showing Adapa rising in the sky, hanging onto the winged sphere of Shamash. Two astronauts stand by, each with a situla or bucket with the water of immortality. The flowing waters between the jars is also a symbol of long life.
Below: A more stylized version shows Adapa inside a capsule being raised by the winged astronaut god.

would mean reverting back to his reptilian nature. This is probably why he was forewarned by Enki, who did not want his creation tampered with. When Adapa refused the food and water of immortality, An wanted to know why; Adapa told him of Enki's warning which infuriated An, who sent a messenger to Earth to chastise Enki. An finally relented, however, but it was too late for Adapa. Symbolically, man had missed the chance to achieve everlasting life.

Adapa returned to Earth, a trip during which he saw the wonders of space: "as Adapa from the horizon of heaven to the zenith of heaven cast a glance, saw its awesomeness." Adapa was ordained a high priest of Eridu and he was promised that henceforth the Goddess of Healing would also tend to the ailments of mankind. Like the Adam of the scriptures, Adapa became the ancestor of mankind. As his destiny, Adapa would be "the seed of mankind."

Enki is remembered as the creator and benefactor of mankind and is associated with godly knowledge, healing and immortality — exactly the qualities attributed to the serpent in the Garden of Eden. Thus the Biblical "Fall of Man" takes on the character of a confrontation between Enlil, the Elohim of the Bible, and Enki the usurper serpent-god.

The same conflict is seen in the *Tale of Adapa* when Enki prevents the gods from tampering with his creation. There are echoes of this dissension in the Hebrew *Apocalypse of Enoch* when this patriarch is to be given godhood and immortality. The "angels" representing the older gods protest that God is revealing divine secrets to man. They remind him that "did not the primeval ones give you good advice when they said 'don't create man?'"

To the conservative and older gods, man was considered to be an inferior animal, for time and time again he is criticized for his sweaty and dirty mammalism. In the Hebrew *Book of Enoch* man is scorned by the minor gods who characterize him as "mankind born of woman, blemished, unclean, defiled by blood and impure flux, men who sweat putrid drops." This disgust of the "angels" towards their sweaty, fleshy mammal cousins is reiterated throughout the Old Testament where it appears under the imagery of the "weakness of the flesh."

The Anunna loved their reptilian appearance, their lustrous and gleaming bodies; mammal traits were repugnant to them. Our revulsion to reptiles and particularly serpents may be based in these ancient memories of a saurian ancestry.

The problem of revulsion is a difficult one, however, and better left to psychoanalysts. It seems largely to be a learned experience, a result of what we are taught when we are young. It is also entirely possible that the lingering memory of our reptilian ancestry may exist in our subconscious and contribute to the dislike of reptiles.

The Search for Immortality

In ancient legends, man seems to always achieve some sort of "knowledge" yet loses immortality. It is as if the two are mutually exclusive. Adam gets "knowledge," but is banned from the garden and from partaking of the Tree of Life. So it is with Adapa who is given "knowledge" by Enki but is cheated in obtaining the drink and food of life that would have made him immortal. The same is true of the hero Gilgamesh. Many of his adventures are attempts to achieve immortality.

In the *Epic of Gilgamesh* it is a sub-theme. After a long journey to reach his grandfather Utnapishtim, Gilgamesh is told that the gods have refused him immortality. Having compassion for his grandson and in order not to let him

return empty-handed, Utnapishtim informs Gilgamesh of a magical plant that restores youth and vitality and where to find it.

Thus on his return home, Gilgamesh follows the directions of his grandfather and manages to obtain this magical plant. He decides, somewhat unwisely, not to partake of it immediately, but rather to take it back to Uruk to share it with his friends. This turns out to be a mistake, for when Gilgamesh stops by a pool of water to bathe, the plant is stolen from him.

In order to wash the grime from his long journey, Gilgamesh took a much needed bath. He foolishly left the magic plant on shore unattended. As he bathed and much to his consternation, a serpent smelled the fragrance of the plant, came up through the water and carried it away. As the serpent left, it then threw off its skin.

In world mythology, the serpent has been the symbol of long life, of cure and regeneration, and of immortality. Serpents have everywhere been associated with healing. For example, the Mayan book *Chilam Balaam* relates that the first inhabitants of Yucatan were the Chanes or "People of the Serpent" who came across the water from the East with their leader Itzamna, who was called the "Serpent of the East," and was a healer who could cure by laying on of hands and revive the dead.

Even in the Old Testament, the role of serpent as healer is illustrated in the incident of the "bronze serpent" or seraph which was raised on a pole and became a cure for the ailments of the tribes of Israel during their journey from Egypt.

The duality of knowledge and immortality, as represented by the two trees in the Garden of Eden, is not generally found in ancient literature. Aside from the brief reference in the *Tale of Adapa*, ancient literature concentrates on man's efforts to achieve long life and immortality. The symbolic tree of life and the magical food and drink were popular subjects among the various cultures of the Middle East and often appear in their art forms.

The opposite is true of the Old Testament, where immortality is all but forgotten and the emphasis is on the sins of man caused by his downfall in achieving knowledge. An exception is found in the pseudepigraphic document called the *Life of Adam and Eve,* which narrates episodes in the life of these two after they left Eden. Dated to the First Century AD, it is available both in Greek and Latin versions. It provides a little known event of Adam's attempt to obtain some of these rejuvenative remedies. According to the text, Adam was old and dying and near the end of his life. He requested Eve and his son Seth to return to Eden for the "oil from the tree of mercy" with which he might be anointed, relieved of his pain, and his life extended. At the gates of Eden they are met by the angel Michael who refuses the plea of Seth with the argument that the magic elixir is not for man.

The Hebrew concentration on a view completely opposite to all the ancient secular traditions would suggest that the emphasis on "knowing" by the early priesthood was a deliberate deviation, which became a doctrine with the purpose of forcing on mankind "original sin" and his fall from grace, in order to achieve a degree of control over their minds and behavior.

When the snake stole the magical plant of Gilgamesh and immediately shed its skin, it was demonstrating a form of immortality. Shedding of the skin has in this way entered the theology of the Hebrews and Christians in the form of the rite of circumcision.

As part of the covenant between the deity and Abraham, and later reinforced

by being repeated many more times to his descendants, he is told:

> You shall circumcise the flesh of your foreskin, and that shall be the mark of the covenant between me and you.

Just as the serpent achieves long life through sacrificing and leaving off part of himself, so may man also be saved by ritually sacrificing part of himself. The rite of circumcision also served as a perpetual reminder to man that his true origins lay in the serpent-god creator.

Of those who achieved true immortality and joined the gods, only two are recorded in the ancient literature. The gods made it clear that it was not granted lightly. Utnapishtim is one of the few who was given immortality.

After the Deluge, Utnapishtim and his wife were taken up into the spaceship where Enlil placed him through a ritual process, "hitherto Utnapishtim had been but a man; but now Utnapishtim and his wife shall be unto us gods." He was sent to live "at the source of the two rivers where Shamash rises," in the land of Dilmun. Unlike his counterpart, Noah did not achieve immortality. The gods of the Old Testament were much more jealous and uncompromising gods.

Only one of the Patriarchs before the Deluge achieved this distinction. It is passed over cryptically in Genesis, stating that "Enoch walked with God. Then he vanished because God took him." Nonetheless, the three apocalyptic books of Enoch provide the full story — details which were eliminated from the Old Testament.

Enoch was not only made immortal but was also deified so that he became second in power to the chief deity himself. This unusual metamorphosis was done in order to provide an objective magistrate who could preside over the trial of the Nefilim, who had committed all sorts of crimes on Earth.